

STAFF MEETING AGENDA
LANCASTER COUNTY BOARD OF COMMISSIONERS
THURSDAY, NOVEMBER 4, 2004 - 8:45 A.M.
COUNTY-CITY BUILDING - ROOM 113

AGENDA ITEM

- 1** **APPROVAL OF STAFF MEETING MINUTES FROM THURSDAY, OCTOBER 28, 2004**
- 2** **ADDITIONS TO AGENDA**
- 3** **8:45 am** **SALARIES FOR DIRECTORS, BAILIFFS, PSYCHIATRISTS, AND CHILD SUPPORT REFEREE** - Don Taute, Personnel Director; John Cripe, Classification and Pay Manager
- 4** **9:45 am** **COUNTY ILLEGAL DUMPING REPORT** - Harry Heafer, Health Department
- 5** **10:00 am** **MEDICAL EXAMINER CONTRACT** - Gary Lacey, Lancaster County Attorney
- 6** **10:30 am** **MULTI-MODAL TRANSPORTATION REPORT** - Kent Morgan, Planning Department Assistant Director; Marvin Krout, Planning Department Director; David Cary, Planning Department
- 7** **11:00 am** **SPECIAL PERMIT NO. 04052, PRESCHOOL AT 14032 "O" STREET** - Mike DeKalb, Planning Department
- 8** **ACTION ITEMS**
 - a. NACO Officer Election Registration Form
- 9** **CONSENT ITEMS**
- 10** **ADMINISTRATIVE OFFICER REPORT**
 - a. Proposed Meetings with Chamber of Commerce
 - b. Staff Meeting on Tuesday, November 9, 2004 at 11:45 am
 - c. Election of County Board Officers
 - d. Letter from Secretary of State John Gale Re: Sale of Old Mortgage Books
 - e. Rabies Testing for Stray Dog
 - f. Appointments to Youth Services Advisory Council
 - g. Update on Election Commission Optical Scanners
- 11** **PENDING**

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DISCUSSION OF BOARD MEMBER MEETINGS

- a. **F³ Conveners** - Schorr
- b. **Ecological Advisory Committee** - Heier
- c. **LPED Investors** - Stevens
- d. **District Energy Corporation** - Heier, Hudkins

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SCHEDULE OF BOARD MEMBER MEETINGS

- a. **Monthly Meeting of County Board Chair/Vice Chair and Mayor** - Thursday, November 4, 2004 at 1:00 pm at the County-City Building in the Mayor's Office - Stevens, Hudkins
- b. **Parks and Rec Advisory Committee** - Thursday, November 4, 2004 at 4:00 pm at the Auld Rec Center - Schorr
- c. **Joint Budget Committee** - Friday, November 5, 2004 at 8:15 am at the Human Services Office, 555 South 9th Street - Stevens, Workman
- d. **Region V Governing Board** - Monday, November 8, 2004 at 9:30 am at 1645 "N" Street, Suite A - Schorr
- e. **General Assistance Monitoring Committee** - Tuesday, November 9, 2004 at 8:30 am at the County-City Building, Room 113 - Schorr, Stevens
- f. **Monthly Meeting of PBC Chair, Vice Chair and Mayor** - Tuesday, November 9, 2004 at 8:30 am in the Mayor's Office - Hudkins
- g. **Public Building Commission** - Tuesday, November 9, 2004 at 10:00 am at the County-City Building, Room 113 - Hudkins, Workman
- h. **Board of Health** - Tuesday, November 9, 2004 at 6:30 pm at 3119 "O" Street - Hudkins
- i. **Tri-County Retreat** - Monday, November 15, 2004 at 9:00 am at the Gallup Organization, 1001 Gallup Drive, Omaha, NE - All Commissioners
- j. **Visitors Promotion Committee** - Monday, November 15, 2004 at 1:30 pm at the Lincoln Chamber of Commerce, 1135 "M" Street in the Williamsburg Room - Schorr
- k. **LIBA Budget Monitoring Committee** - Tuesday, November 16, 2004 at 7:30 am at LIBA - Stevens, Workman
- l. **1 & 6 Year Road and Bridge Public Hearing** - Tuesday, November 16, 2004 at 7:30 pm at the County-City Building in the Chambers

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INVITATIONS TO BOARD MEMBERS

- a. **Forum on Critical Issues in Juvenile Confinement** - Tuesday, November 9, 2004 at the Drawbridge Inn and Convention Center in Fr. Mitchell, Kentucky
- b. **Panera Bread Bakery Opening** - Thursday, November 11, 2004 at 5:00 pm through 6:30 pm at 201 North 66th Street (66th & "O" Streets - Old Chi Chi's Building)
- c. **Chamber of Commerce Husqvarna Facility Tour** - Tuesday, November 16, 2004 with Bus Leaving Lincoln Chamber at 10:00 am, Touring Facility at 11:00 am. Located on Highway 77, North Side of Beatrice, NE
- d. **Airport West Subarea Plan Neighborhood Open House** - Tuesday, November 16, 2004 at 6:00 pm at the Lincoln Army Airfield Regimental Chapel, 4601 N.W. 48th Street
- e. **Sponsormanina Business After Hours** - Thursday, November 18, 2004 at 4:30 pm to 6:30 pm at the Cornhusker Hotel, 333 South 13th Street
- f. **Senior Foundation Achievements and Activities Reception** - Friday, November 19, 2004 at 5:00 pm to 7:00 pm at the Nebraska Club, 233 South 13th Street, 20th Floor
- g. **2004 Footprint Award Banquet** - Saturday, November 20, 2004 at 6:00 pm at the Knolls Restaurant, 2201 Old Cheney Road

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CORRESPONDENCE TO THE COUNTY BOARD

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CORRESPONDENCE FROM THE COUNTY BOARD

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PUBLIC RELATIONS

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AGENDA ITEMS FOR COUNTY BOARD MEETING OF TUESDAY, NOVEMBER 9, 2004

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EMERGENCY ITEMS AND OTHER BUSINESS